

N^o 16

[REDACTED]

A

Funeral Sermon

For the REVEREND

JEREMIAH HUNT, D. D.

⊕

[REDACTED]



A
S E R M O N

PREACHED AT

Pinners-Hall,

On occasion of the

D E A T H

Of the late Learned and Reverend

JEREMIAH HUNT, D. D.

Who departed this LIFE Sept. 5. 1744.
in the 67. YEAR of his AGE.

W I T H

Brief Memoirs of his LIFE and CHARACTER.

By NATHANIEL LARDNER.

The SECOND EDITION.

L O N D O N:

Sold by T. SANDERS, in Little Britain; J. NOON,
in Cheapside; J. DAVIDSON, in the Poultry;
and J. WAUGH, in Gracechurch Street.

M DCC XLV.

S E R M O N

TEACHING AT

Pinkers-Hall.

On occasion of the

D E A T H

Of the late John and Mary

PERMANENT HUNT D.D.



and Monuments of his life and character.

BY NATHANIEL LARDNER.

The second edition.

L O N D O N

Printed and Sold by J. JOHNSON, in Pall Mall, and J. WALKER, in Chancery Lane.

JOHN xiv. 2.

In my Father's house are many mansions. If it were not so, I would have told you.

OUR blessed Lord, who had the human nature, with it's sinless infirmities, was tender and compassionate. And being very sensible of the vast disappointment, which his death, especially in the manner it should happen, would be to his disciples, and the great concern it would occasion in their minds, upon many accounts, not only forewarns them of it, but suggests to them likewise the best grounds of support and consolation, that they might not be quite overwhelmed with grief in that dark and discouraging season.

The arguments he proposed to them are fitted to be of signal use to his disciples and followers throughout all ages, in the time of afflictive and melancholic events.

Let not your heart be troubled. Ye believe in God. Believe also in me. In my Father's

B

house

house are many mansions. If it were not so, I would have told you.

In which last words two things are observable: *first*, a comfortable assurance and declaration: *secondly*, an argument, or consideration, by which the truth and certainty of that declaration is impressed on their minds. Let us meditate awhile upon each of these points, and then apply the whole in some reflections.

I. Here is a comfortable assurance and declaration: *In my Father's house are many mansions.*

By *house* may be meant the universe, which is the workmanship or building of God. Our Lord will then be understood to say, that there is another world: there are other abodes, or mansions, beside those on this earth. And when I remove hence, and am seen here no more, I shall still exist. And when you, or other good men dye, there is not a period and final end to your or their existence and enjoyments. There are other, and very comfortable, yea better and more durable mansions, than those on this earth. Very agreeably to this sense and interpretation St. Paul says to the Ephesians: *I bow my knees to the God and Father of our Lord*

Lord Jesus Christ, of whom the whole familie in heaven and earth is named.

But interpreters have generally understood the word *house* here, in a more restrained sense, of heaven: where our Lord was going, whither he would shortly ascend after his death and resurrection. As the temple was esteemed by the Jews God's house, and our Lord himself speaks of it as his *Father's house*; and Jerusalem is called by him *the city of the great King*, on account of the special presence, and the extraordinary manifestations of the Divine Being in the temple there; so heaven may be fitly spoken of in the character of *God's house*, there being the brightest appearance of his presence, and the fullest manifestation of his glorie: though by the perfection of his nature God, the infinite mind, is every where, and is confined to no particular place whatever: as Solomon acknowledged in his prayer at the dedication of the magnificent temple at Jerusalem: *Behold, the heaven of heavens cannot contain thee. How much less this house, which I have built?*

John ii:
16.
Mat. v.
35.

1 Kings
viii. 27.
2 Chron.
vi. 18.

When our Lord says, *in my Father's house are many mansions*; he may intend to declare, as some have supposed, that in hea-

ven are many abodes for good men, and
 * different degrees of happineſſe and glorie,
 in proportion to the advances, which they
 make in this ſtate, and to the ſervices they
 perform for the honour of God, and the
 good of their fellow-creatures.

Or, in heaven there is room for you, and
 me, and all good men of the ſeveral ages
 of the world, and diſpenſations of divine
 providence.

“ There † ſeems to be an alluſion to the
 “ manner of traveling and providing en-
 “ tertainment in the Eaſtern countreys:
 “ where they had not ſuch inns as we have,
 “ but large houſes, or caravanſaries, where
 “ were *many manſions*, in which they might
 “ lye on carpets, or couchees, and provide,
 “ and prepare their own victuals. When a
 “ number of perſons traveled, there was a
 “ *praecurſor*, one ‡ of their own companie,
 “ who went before to prepare a place for
 “ them, and then came back again, and re-
 “ ceived

* Multitudinem autem locorum non male veteres intelli-
 gunt cum graduum differentiis, &c. *Grot. in loc.*

† That is an obſervation of Dr. Hunt himſelf, who often
 had in his mouth the words of the text and context.

‡ Similitudo ſumta ab uno comitum, qui in itinere prae-
 greſſus ad diverſorium ibi ceteris cubacula aſſignat, et efficit,
 ut venientibus parata ſint. *Grot. ib.*

"ceived them, or * conducted them to the mansions, he had prepared for them."

Our Lord then may be understood to say to his disciples: " You need not be so excessively grieved and concerned, as you appear to be, on account of my departure from you, and the difficulties you may afterwards meet with. For it is a certain truth, that in my Father's house are many mansions, and plentiful accommodations. And though I leave you for the present, you will throughout your whole life have protection and needful supplies in all dangers and difficulties. I go before you now. But you shall follow me hereafter, and may be assured of a kind reception into the mansions, I prepare for you."

If it were not so, I would have told you, I go to prepare a place for you. And if I go, and prepare a place for you; I will come again, and receive you to myself, that where I am, there ye may be also. And, after his resurrection: I ascend to my Father and your John xx. 17.
Father: and to my God, and your God.

That is the first thing in the words.

II. The

* Continuatur similitudo. Nam solent qui primi in diversorium venerunt ceteris jam adventantibus obviam procedere, et eos introducere, &c. Grot. in * 3.

II. The other thing observable is an argument or consideration, by which the truth and certainty of that declaration is impressed upon them.

The argument is friendly and familiar, suited to persons who are treated with intimacy, as the disciples had been by our Lord, and were not unacquainted with the doctrine he had taught; but knew, that this point, of another life, and recompenses therein, had been much insisted on by him. Though therefore the argument be familiar, it is very forcible, and must have come with great weight upon their minds.

If it were not so, I would have told you.
The sum of this argument is: “ I * would
“ not deceive you. If you take me for a
“ person of sincerity, as certainly you must,
“ you will relye upon the truth of what I
“ say concerning this matter.”

The argument seems to comprise in it these several thoughts and considerations; most of which might arise in the disciples minds, and do now readily present themselves to us.

I. “ You

* Si locus non esset vobis, aperte hoc dixissem vobis, ut mos meus est: ademisssem vobis spem inanem. *Grat. in loc.*

1. " You know, that I have professed to
" act with divine authority, and that I have
" in the most solemn manner promised
" everlasting life and happineſſe to them
" that believe in me, and obey my precepts.
" You muſt therefore relye upon the truth
" of this declaration, and the doctrine I
" now remind you of, and ſhould take the
" comfort of it. If you would not caſt
" upon me the reflection of being a deceiver,
" you muſt receive this propoſition, as
" moſt true and certain.

You have often heard me ſpeak to this
purpose. *I came down from heaven, not to do* John vi.
my own will, but the will of him that ſent 39. 40.
me. And this is the Father's will, that of
all which he has given me, I ſhould loſe no-
thing, but ſhould raiſe it up at the laſt day.
And this is the will of him that ſent me, that
every one which ſeeth the ſon, and believeth
on him, may have everlaſting life, and I will
raiſe him him up at the laſt day.

Moreover you have received and owned John vi.
me, as a teacher come from God, yea as 68. 69.
the Chriſt, and *having the words of eternal*
life.

After this you cannot but be perſwaded,
that I am true and ſincere. I muſt know
what is the truth. It is impoſſible, I ſhould
be

be ignorant, whether there is another life after this, or not. And you cannot but think, that what I have sayd is agreeable to the truth of things.

John iii.
32.

So John Baptist said in his last testimonie to Jesus: *And what he hath seen and heard, that he testifies. He that receiveth his testimonie hath set to his seal, that God is true.*

2. " Consider, how upon the ground of
" the expectation of recompenses in a future
" state, I have taught and required men,
" in the whole of their life here, not to
" seek principally the things of this present
" world, but of another."

Matt. vi.
19. 20.

I have taught men, in all acts of worship performed to God, and of goodnesse to one another, not to aim at present and earthly, but future and heavenly recompenses. And I have directed them not to *lay up to themselves treasures on earth*, lyable to wasting and corruption: but rather to *lay up to themselves treasures in heaven*, which are secure above all accidents; *where neither moth nor rust doth corrupt, and where thieves do not break through and steal.*

Matt. vi.
1—4.

I have also directed you *not to do your alms to be seen of men*, but as privately as possible, that your Father, which seeth in secret, may reward you

you openly, in the day of judgement and general retribution.

Yea I have not only taught moderation of affection for worldly riches and reputation : but I have also encouraged men to endure neglect, contempt, reproach, pain, and all kinds of sufferings in the way of truth and righteousness, if need be, with assurances of a reward that shall be exceeding great. I have pronounced them blessed, who suffer upon that account, saying : *Blessed are they* Matt. v. 10. 11. *which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil of you falsely for my sake. Rejoyce, and be exceeding glad : for great is your reward in heaven.*

Certainly I, who have continually taught you and others in this manner, must be sincere in what I declare, and be fully perswaded, that there is another world, where all good and righteous men, persevering to the end, shall be very happy, and be gloriously rewarded.

3. Consider farther, “ the precepts delivered by me are such, that obedience to them cannot have it's reward in the present world, but in another only.”

C I have

I have declared them blessed, who are
 Mat. v. 6. *pure in heart*: and have recommended undissembled, unaffected humility and condescension. I have prescribed the regulation of thoughts and affections, as well as outward actions: and have directed men to pray to God in secret, and to do other good works out of the notice and observation of men: all which virtue and goodnesse can have a reward in another, and yet invisible world only. A truly virtuous and excellent disposition of mind will, as there is opportunity, produce a laudable behaviour. But it is not in the power of men to reward all good conduct, supposing they were well disposed to it. Much less can men reward secret piety, or the virtue of the mind, which is known to God only. Nor does God always interpose for the security, prosperity and honour of his most faithful servants: but permits virtue to undergo, for the present, the severest trials. And many will be persecuted for righteousness sake.

As the precepts delivered by me are of this kind, I must know, that there is another state, where they who do the things I say shall receive a full reward.

4. “ Consider the methods and arguments, which I have made use of to induce
 “ duce

“duce men to believe in me, and become
“my disciples.”

Have I therein shewn any improper regard to my own honour and interest in this world? Have I made use of any specious and artful methods, to encrease the number of my followers? Have I invited any into my service by promises or intimations of worldly ease and grandeur? Have you at any time observed me to encourage the hopes of any advantages, but such as flow from true religion, real virtue and righteousness, and from the favour, approbation, and blessing of God in this world, and another? Have I not often, and openly declared: *He that taketh not his crosse, and followeth after me, is not worthie of me? And, Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple?* When some have expressed a readie disposition to bear me companie, and join themselves to my train; have I not immediatly told them, without reserve or disguise, how slight the accommodations are, with which I am provided? and that the son of man has not here one quiet and settled habitation of his own? When the rich man, who was also a ruler, came to me, saying: *Good master, what good thing shall I do, that I may inherit* Matt. x. 38.
Luke xiv. 33.
Luke xviii. 18.
C 2 *eternal*

eternal life? did I pitch upon some easie precept, the better to bring in such an one, either for my own, or your present advantage? did I not remind him of the commandments of God? And when he answered, that he had kept them, did I not say unto him: *Go, and sell all that thou hast, and give to the poor: and thou shalt have treasure in heaven, and come, follow me?* Whereupon he went away sorrowful.

This my plainnesse and opennesse in treating men may fully satisfy you of my integrity, and that I act sincerely, when I assure you, that there is another world, beside the present.

5. Recollect, “ what has been my behaviour toward persons of influence and authority in the world.”

Have you observed me to seek my own, or your honour and interest, by gratifying and pleasing men in power? No, you know very well, that I have openly denounced the displeasure of God against the Scribes and Pharisees, upon account of their doctrine and conduct, derogatorie to the honour of God, and the interest of religion.

Mat. xxii. 16. Insomuch that even the worst, and most inveterate of my enemies have afforded me the character of an impartial teacher of truth,

truth, without undue respects to the persons of any men.

6. " Especially may you perceive by my
" behaviour toward yourselves, whether I
" am sincere, and may be relyed upon, in
" what I now say."

When I called you to attend me, I did
not invite and draw you by worldly offers.
You are sensible, that when you obeyed my Matt. xix.
call, *you left all and followed me.* 27.
Mark x.

The doctrine of the crosse, the practise of 28.
self-denial, I have inculcated upon all, es-
pecially upon you. I have indeed declared
to you, that *the laborer is wortbie of his* Luke x. 7.
bire, and that in discharging your office you
will meet with kind and courteous entertain-
ment from *wortbie* persons. But I have as Matt. x.
plainly told you, that many others will 11.
treat you with a spirit of the bitterest enmity
and displeasure: that *they will persecute you*
from city to city: and that *you will be brought*
before Kings and rulers for my name sake:
directing you however *to possess your souls in* Luke xxi.
patience, and assuring you, that *he who en-* 19.
dureth to the end shall be saved. Matt. x.
22.

I have likewise intimated to you, that
you cannot expect better treatment than I
have had, if you keep close to my doctrine
and

Matt. x.
28.

John xv.
19.

and example, as you ought. *For the disciple is not above his master: nor the servant above his lord. And because ye are not of the world, but I have chosen you out of the world, therefore the world, many therein, will hate you.*

You must likewise be sensible, that as I have with much care and tenderneſſe che-riſhed and encouraged every good principle; ſo I have alſo freely warned and admoniſhed you, as there has been occaſion.

I have plainly told you, that you are happy, and my diſciples indeed, if you do the things that I have commanded. And that not calling me Lord, Lord; nor even working miracles in my name, but only *doing the will of my Father which is in heaven*, will entitle you to the rewards of the kingdom, which I have ſo often ſpoke of; and that all others will be rejected by me at the laſt, though they had been familiar friends and acquaintance, *and had eaten and drunk in my preſence.*

Luke xiii.
26.

Whatever has been amiſs in you I have reprov'd and condemn'd, even the weakneſſe of your faith, and the ſlowneſſe of your underſtandings, owing to prevailing prejudices: and eſpecially all faulty conduct,
proceeding

proceeding from a worldly frame, and too strong affection for earthly things.

When I spake to you of my future sufferings, and thereupon Peter, who before had made a very agreeable confession of my being the Christ, the Son of God, began to remonstrate, saying: *Be it far from thee, Lord, this shall not be unto thee*: did I not turn me about, and, in the presence of you all, say unto him: *Get thee behind me, Satan, thou art an offense to me: for thou savorest not the things that be of God, but these that be of men?* Matt. xvi. 22. 23.

And when you had a strife one with another, who should be the greatest in the kingdom of the Messiah: supposing it to have in it places of honour and preferment, such as it really has not: did I not say unto you: *Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven?* Matt. xviii. 1—3.

Do you not remember likewise what I sayd to the two sons of Zebedee, when their mother came to me with that petition, that they might sit, *the one on the right hand, and the other on the left, in my kingdom?* Matt. xx. 20—24.

And have I not told you, that whereas in the kingdoms of this world they who are great

Matt. xx. great exercise dominion and authority: so
 25. 27. *it shall not be with you, but whosoever will
 be great among you, let him be your minister:
 and whoever will be chief among you, let him
 be your servant.*

Thus I have treated you from the beginning to this time. I have encouraged you to follow me, and to continue faithful to me, with the hazard of all things: and have directed you not to seek great things for yourselves here by any means, but riches and honour in the kingdom of heaven. And when I now speak to you of another world, and mansions therein: can any of you doubt the truth of what I say? How strange an idea must you then have of me! how injurious! But far be such a supposition as this. You are well satisfied of my sincerity. You have had full proof of that, and of my knowledge of all things. You must therefore be fully perswaded, that there are, as I say unto you, *mansions in my Father's house* for my-self, and for you, and for all, whom you, in the service to which you have been called and appointed, shall be able to bring to true virtue and goodness.

7. " The relation we stand in to each
 " other may assure you of my sincerity, and
 " that

" that I am to be relyed upon in what I
" now say."

Do men use to impose upon and deceive,
and that in matters of importance, those
whom they love, and by whom they are
esteemed and beloved? I chose you out of
the whole number of my disciples, to be
usually with me. And I have taught you
in public and in private. I have answered
your questions, and removed your scruples.
I have treated you as my friends: for all John xv.
things that I have heard of my Father I have ^{15.}
made known unto you. And is my affection
changed, that I should not love you to the — xiii. 1.
end of my life?

You too have loved me, and have believed — xvi. 17.
that I came out from God. You have made
a very acceptable profession of faith in me,
and respect for me. When *many went back,* — vi. 66;
and walked no more with me; you would ^{67.}
not forsake me, though I left you to your
own choice, to abide with me, or go away.
And hitherto *ye are they which have conti-* Luke xxii;
nued with me in my temptations, and have ^{28.}
shared in the reproach and obloquie, cast
upon me. Whereby, as you cannot but
know, you have not a little endeared your-
selves to me. And now by your grief for
my departure, in the manner I have spoken
D of,

of, (though that grief be not duly regulated,) you have evidently shewn an esteem and value for me, and a concern for my honour. And can it be thought, that I should intend to delude you? Is it not much more reasonable to conclude, that the reality is fully answerable to the expressions made use of by me?

8. Once more, "the circumstances we are in may assure you of my being sincere in what I say."

Dying men have seldom any inclination to deceit and fallacie. The near prospect of death puts an end to such artifices, though they had been practised before. Moreover the chearfulnesse, with which I speak of dying, and such a death as I have in view, may assure you, I am well satisfied about the consequences of it, as to my-self. And *if I live, ye shall live also.* If you love one another, as I have loved you, and perform all other things, which I have recommended to you, our interests are the same. You are not now to go with me, nor to follow me immediatly. But you shall follow me some time hence.

John xiv.
19.

Let not then any afflictive circumstances in this world deject your spirits, or cause you to abandon a just and well-grounded expectation.

tation. My departure is only like that of one, who goes before, to prepare for the rest of the companie. And hereafter, if need be, I will come forth, and conduct you into the mansions, which I now speak to you of.

So did our Lord comfort and encourage his disciples.

III. Having spoken to the two points in the text, I shall now add some remarks and inferences.

I. " We may hence conclude, that it is
" of great importance, to maintain the
" hope and expectation of another life."

Our Lord was pleased to enforce the conviction and perswasion of a future state upon the minds of his disciples, by the consideration of his own integrity, of which there were so many proofs, and which was absolutely unquestionable.

His Apostles afterwards shew a like earnest concern to keep up in the minds of Christians a firm perswasion and lively hope of another life after this. *Wherefore, says* 1 Pet. i. St. Peter, *gird up the loyns of your mind, be* ^{13.} *sober, and hope unto the end for the grace that is to be brought unto you at the revelation of Jesus Christ.* In like manner the Apostle

Heb. x.
35. 36.

to the Hebrews: *Cast not away therefore your confidence, which has great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry,* And it is with warmth that St.

1 Cor. xv.
12.

Paul expresseth himself to the Corinthians: *Now, if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? - - - Be not deceived. Evil communications corrupt good manners. Never let us hearken to such suggestions. For they discourage all generous action. This life, at it's best estate, is then, indeed, altogether vanity. Yea this whose system of things, and all the designs of Providence, would then be mean and inconsiderable, and below the great characters of creator and governour of the world.*

2 Tim. i.
10.

2. " We hence learn, how life and immortality may be said to be brought to light in the gospel."

Allowing, that a future state of recompense, or immortal life, may be surely deduced from reason, and argued from divers parts of the Old Testament, it may be justly said to be brought to light through the gospel; it having there received a great deal of additional

additional evidence. Here we have the solemn and express declaration and promise of one teaching in the name of God, and proving his mission by miracles. And the expectation is confirmed by every part of his doctrine, by the precepts and rules of life delivered by him, by the whole of his behaviour in this world, toward those who were dear to him, and toward others, by his unparalleled disinterestedness, by his zeal for the glory of God and the welfare of men, and by every virtue of his most excellent and exemplaric life, and also by his death and resurrection, and by the sending down of gifts upon those who believed in him.

Moreover here the idea of the future happiness is improved above all the discoveries of reason. The body is to be raised up incorruptible and immortal. Good men shall be made like unto the angels. They shall see God. And they shall meet together, and live and reign with Christ. Thus is the felicity of the saints described by the Apostle at the consummation of all things: *And so* ^{1 Thess. iv. 17.} *shall we ever be with the Lord.* In like manner speaks Christ himself to the disciples here: *And if I go, and prepare a place for you; I will come again and receive you to myself,*

self, that where I am, there ye may be also.

John xvii. And thus he prays for them; *Father, I will,*
24. *that they whom thou hast given me be with me,*
where I am, that they may behold the glorie,
which thou hast given me. By living with

1 John iii. him, and *seeing him as he is,* they will be
2. brought to a most happy resemblance of him in purity and holiness. And their

Philip, iii. now frail bodies shall be made *like unto his*
21. *most glorious body.* This is a very delightful and exalted idea of the future happiness. How desirable is it to be with him, who is so excellent and amiable! whose society on earth was so engaging and improving! to be with him not only for a while, but for ever; and to be like him in external glorie, and the perfection of virtue!

3. “ This doctrine affords support and
“ comfort under all the troubles and afflictions of this mortal life, particularly the
“ departure of dear and valuable friends.”

Our Lord makes use of this argument to pacify his disciples, who were greatly perplexed and distressed at the thought of his going away from them. St. Paul improves the same argument to the like purpose. But
1 Thess. iv. 13—
18. *I would not have you ignorant, brethren, concerning them which are asleep: that ye sorrow not even as others, who have no hope.* For if
we

we believe, that Jesus dyed and rose again; even so them also which sleep in Jesus will God bring with him. --- Wherefore comfort one another with these words.

It is a happinesse to know good and great men. But then it is afflictive to part with them. However the principles of religion afford us comfort upon this, as well as other occasions of grief. Though earthly friends dye, God lives for ever. And he will be with us, and bless us, if we fear and serve him. *When father and mother, and other* Pf. xxvii. friends, *forsake us,* we are cast upon the ^{10.} divine care and protection. And then especially he will *take us up,* and care for us. As for them, their removal is to their advantage. *To be with Christ is far better,* Phil. i. 23. than to abide here. *Blessed are the dead, which dye in the Lord. They rest from their* Rev. xiv. labours, *and their works do follow them.* This ^{13.} we cannot doubt to be the case of our late excellent friend.

Shall I now take some notice of the gifts bestowed upon him, the use he made of them, the acceptance he met with, and the fruit of his endeavours? Will not this answer some good ends and purposes? May it not assuage our grief, encrease our gratitude to

to God, excite our emulation, and direct our practise?

Dr. JEREMIAH HUNT was born in London, June 11. 1678. His father dying, when he was not more than two years of age; he, with his two sisters, was left, under Providence, to the care of a tender mother: who, when he grew up, intended to put him to a trade. But he choosing to serve God in preaching the gospel, and earnestly desiring to continue his studies with that view, she complied with his request: and with the assistance of her relations, of which she had several in good circumstances, she gave her son a truly liberal education.

When he had been sufficiently instructed in grammar learning, he began his academical studies at Mr. Thomas Rowe's, a Minister in this city. After that he went to Edinburgh, and from thence to Leyden in Holland.

There is sometimes a happy concurrence of circumstances for forming and qualifying persons of elevated minds for important service. Such seems to have been the case here. And, as we may reasonably think, not without a kind and over-ruling Providence: forasmuch as the gifts, bestowed upon

upon any men, are not barely for themselves, nor for vain shew and ostentation, but for the benefit of others.

The Professors of Leyden at that time were men of great renown for ability and skill in the several branches of literature. And indeed it is so ordered by the wisdom of the Government, that for the most part the Professors chairs in that University are filled with men, who are an ornament to the Republic of Letters, and greatly advance it's interests by their writings and other labours. And there is a great resort of youth of all ranks, who are designed for Law or Magistracie, Divinity and Medicine: and that not only from the several cities of the Province of Holland, but from all the Provinces, and from several parts of Europe; more especially from England, Germanie, and the Northern Countreys. And many of them come thither with the same views, that carry our young Gentlemen over; for compleating the studies, which they had begun, and made some progresse in, at Universities nearer home. Whence it comes to pass, that there are many, who are not mere novices, but have made some considerable advances in knowledge. And the Quality, especially from
E Germanic,

Germanie, are usually attended by Governours, who are well-bred Gentlemen, and are not only masters of the ancient learning, but well acquainted likewise with modern historie, and the views and interests of the several Courts of Europe.

Education in such a place of general resort is of great use. And acquaintance with men of different nations, and remote countreys, who bring with them the knowledge they have gained in distant nurseries of learning, though that acquaintance should be slight and transient only, opens and enlarges the mind, renders men less impatient of contradiction, and less offended at the different opinions and manners of men, and lays the foundation of many other agreeable advantages to the person himself, and to those among whom his future lot is cast.

He also met with a competent number of his own countreymen, persons of good families, sober, well-disposed, studious: many of whom have since made a good figure in life, some in the ministrie, some in other stations of honour and usefulness.

Moreover, Mr. Millan, the Minister of the English church at Leyden, was a man eminent for piety, learning, and a just discernment

cernment of things. And his discourses on Lord's days in the forenoon were, as I have heard, as suitable and profitable for students, especially for students in Divinity, as the Professors † lectures.

Mr. Millan's conversation likewise must have been of no small benefit to those English students, who were so wise as to desire and value it. And so wise Mr. Hunt was, as will appear presently.

According to the best information I have been able to obtain, Mr. Hunt came to Leyden in August or September 1699. and left it to return home some time in the year 1701.

Whilst he was there, he studyed Ecclesiastical Historie and Sacred Geographie under the very celebrated Frederic Spanheim;

E 2

and

† I once supposed, from what I had heard occasionally, that Mr. Millan delivered in those sermons a system of Jewish Antiquities. But a Gentleman, who was then at Leyden, represents the subject of them in this mannner: " That " Mr. Millan for many months together preached upon " the genuinnesse and authority of the Scriptures of the " Old Testament, as they appeared from the Masoretic " Doctors and other Jewish writers, &c. which afforded " much instruction and entertainment to the English students." The Gentleman, from whom I have this, was then very young. And it is easie to suppose, that his account is not compleat. However it hence appears, that those discourses of Mr. Millan tended to lead his hearers into the knowledge of the Scriptures, and Jewish learning.

and heard the lectures of the other Professors on Philosophie, Civil Law, and Divinity; and particularly the very useful lecture of Perizonius upon Universal Historie, which held ten months, and was always well attended. " Here Mr. Hunt entered
 " himself to be one of the few out of a
 " very numerous audience, who were to
 " be publicly examined every Saturday, concerning the lectures of the preceding
 " part of the week. When he so acquitted
 " himself, as to give entire satisfaction and
 " much pleasure to the Professor himself,
 " and all the students in general."

In the month of Januarie in the year ~~1788~~¹⁶⁸⁸ or thereabout, a Rabbi || from Lithuania opened a lecture for teaching Jewish learning. He was reckoned a man of virtue, and very knowing in his profession. And not long after he publicly embraced the Christian Religion. Five or six at least
 of

|| " That Rabbi in the summer following publicly renounced Judaism, and was baptized on a week-day in
 " St. Peter's church at Leyden by Professor J. Trigland.
 " [who probably was Rector of the University at that
 " time.] The Professor Trigland appeared to be his good
 " friend, and had him often at his house." This information I have received from a Gentleman, who was then at Leyden. How that Rabbi behaved, and what became of him, afterwards, I have not learned: except that another friend, who was at Leyden some time after this, tells me, he left that city, and went into Germanie.

of the English students, beside others, had the curiosity to attend his lecture. One of whom was Mr. Hunt. And Mr. Millan too was pleased to join himself to their number. The Rabbi having carryed them through the Hebrew Grammar proceeded to read and explain to them the Misna, the great repositorie of the ancient Jewish learning. But it was not long, before several of our young countrey men, disheartened by the difficulty of the studie, gave out. Mr. Millan however, and Mr. Hunt, and perhaps another, were unwearied and persevered. Some there were, who could not but wonder at Mr. Hunt's extraordinarie diligence in what they deemed a fruitless studie. But he was unmoved, and has since declared, "that from those lectures he had reaped such pleasure and improvement, as abundantly compensated all his past labour and toil." For certain this Prov. xvii. was † a price put into the hand of one, ^{16.} who knew how to make use of it.

And

† St. Jerome had two Hebrew masters, first, a converted Jew, afterwards another, who retained his Judaism. *Ad quam edomandam, cuidam fratri, qui ex Hebraeis crediderat, me in disciplinam tradidi. Ad Rust. Ep. 95. al. 4. T. 4. p. 774. m. Hebraeam linguam, quam ego ab adolescentia multo labore ac sudore ex parte didici. — Ad Euslob.*

And thus Mr. Hunt, having good natural parts, and being inquisitive, and thirsting after knowledge, made all the improvement of these several advantages, which his friends at home could wish or desire.

He began to preach, while he was in Holland. The occasion I take to have been this. There was then a small English congregation at Amsterdam. Being destitute of a Pastor, they applied to the candidates for the Ministrie at Leyden for a supply. For any one of them to undertake it, would have been too great an interruption in his studies, and an obstruction to future usefulness. However three of them consented to preach to them by turns for a while. One of whom was our friend.

And it is not unlikely, that this was the first occasion of his preaching without notes, that being the universal custom abroad. But I presume, that he did not then, any more than since, write out his sermons at length. But having with care and diligent

Euslob. Ep. 86. al. 27. p. 686. m. Veni rursus Jerosolymam et Bethleem. Quo labore, quo pretio Bar-aninam nocturnum habui praeceptorem! Timebat enim Judaeos, et mihi alterum exhibebat Nicodemum. Ep. 41. al. 65. ib. p. 342. f. Vid. et adv. Ruf. l. 1. p. 363.

gent examination made himself master of his text and subject, and well digested his thoughts, he clothed them in the language, which offered in the deliverie: not neglecting however a due care in the preparation, as well as afterwards, to secure propriety and perspicuity of expression.

Which to me appears an excellent method, when there are sufficient abilities for it. I mean a stock of knowledge, readinesse of thought, and a good memorie. All which talents fell to the lot of our friend in a high degree of perfection. I have been told, that whilst he was preaching one of those his first sermons in Holland, he was by some means led into a mistaken computation of the time. And thinking he had not yet filled up the hour, he continued his discourse for some good while beyond his first intention, and the usual time, without any discernible confusion, or disagreeable tautologie.

Upon his return to England, he preached three years as Assistant to a congregation at Tunstead, near Norwich; where he was greatly esteemed, and earnestly importuned to settle with them. But there were some considerations, of no small moment, which prevented his complying with their request.

However

However there are still some families in that place and it's neighborhood, which to this very day, as I am well assured, have a most affectionate and respectful remembrance of him.

Not long after his coming up to London, in the year 1707. he was called to the pastoral office in this congregation, which he accepted, and has discharged with great reputation, through divine mercie, for about seven and thirty years, to the day of his death.

In the year 1729. the University of Edinburgh, out of a regard to his distinguished merit, complimented him with the highest honorarie title in their gift: A piece of respect, not to be slighted by any man of letters. Nevertheless, such was his modestie, I believe, it gave more satisfaction to his friends, than to himself.

His manner of preaching has been so remarkable, that I think my-self obliged to remind you of it somewhat distinctly. For in the time of his laborious ministrie among you, he has gone over the Gospels and the Acts of the Apostles more than once. And once at least he has in a like manner explained and improved the Epistles of the New Testament throughout, and in
order,

order, and also the first three chapters of the book of the Revelation. Since that he has preached upon the more useful and practical parts of the Epistles in a way somewhat less continued. He preached over the whole book of Proverbs, making some passages in that book his subject every Lord's day morning for some of those years, in which he preached twice in the day. And afterwards he began, and finished a course of sermons on the principles of religion and the main doctrines of the Christian Revelation, and their connexion and influence on each other. ††

F — His

†† I have likewise an authentic account of another set of sermons, preached not long after his settlement at Pinner's-hall. It is the copie of a letter sent by him to a judicious Divine, with whom he had contracted a pleasing acquaintance, during his stay in Norfolk. " Mr. Hunt sends his learned friend an account of his preaching, to be approved or disapproved, and for him to let him know what he disliked. He informs him, that he had proved a God, and represented the grounds, on which our faith in the Scriptures is founded. Then he treated on the attributes of God. He had considered also the government of our first parents, the fitnessse of their being tryed by prohibiting the eating a certain fruit, and the consequences of it. He had given a succinct account of the religion before the flood, and the fitnessse of translating Epoch. This had been the subject of his last discourse at the time of writing this letter: At the conclusion of which he assures his friend, that he took all the care he could to urge what is the last end of revealed truth, viz. divine temper and life."

His great concern all along has manifestly been to attain the true sense of Scripture, and faithfully to make known what he judged to be the will of God to those whom he had undertaken to instruct and admonish. This he did with great impartiality, remarkable disinterestedness, and inflexible integrity.

If at any time he exceeded himself, so far as I understand, it was, when he was explaining and improving that part of the apostolic historie, where mention is made of the leave, which St. Paul took of the Elders of the church of Ephesus. Acts xx. 17—35. In the course of those sermons there was so warm, so natural, so unaffected and solemn an appeal to his stated hearers, that he had in his own ministerial conduct uprightly endeavored to copy after St. Paul, and follow the example, which he there represents himself to have given; that though it is now many years, since those sermons were preached; I find they do still make very lively and affecting impressions on some of you, and those of the best proficiencie. I presume, they must be remembred by many. And I hum-

I humbly hope, that few or none, who heard them, will ever forget them. * *

Though he seldom committed his sermons to writing, they were not extempore effusions; but the fruit of serious studie, and impartial examination. For he delighted in every part of his work, and in composing his sermons he consulted the original, and the ancient versions, not omitting to look into the most celebrated critics and commentators. And he carefully considered the words themselves, the connexion, and the main scope of the writer. Then he endeavored to choose the clearest and easiest method. After all this care it is not to be wondered, that his remarks were just, and his inferences pertinent; and that his sermons might be easily understood, and long remembred by all that were attentive. And indeed there are several Ministers, as well as private Christians, who

F 2 have

* * " At another season, in several discourses upon
" 2 Tim. iii. 10. *but thou hast fully known my doctrine,*
" &c. he in a summarie and paraphrastical way observed
" St. Paul's doctrine, as represented in the Acts of the
" Apostles, and in his own Epistles. And he shewed the
" occasion, scope and design of all St. Paul's Epistles."
Some of Dr. Hunt's hearers have a distinct remembrance
of those discourses, and are very thankful for the instruction,
they received by them.

have improved their judgement by only hearing him occasionally.

It was his constant care to represent the true sense of Scripture, and the doctrine, which according to the best of his judgement was conformable to it. Nor could he ever be induced to conceal or disguise what he thought to be the truth, for the sake of popular applause, or to avoid, or silence the censures of mistaken and prejudiced men. He might therefore truly say with St. Paul, and take the comfort of it:

2 Cor. ii. 17. *We are not as many, which corrupt the word*

of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

— i. 12. *And with the same Apostle he might say again: Our rejoicing is this, the testimonie of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, [or according to the gospel of God, and in a manner worthie of the favour we have received, and the high office we have been entrusted with;] we have had our conversation in the world.*

In brief, his preaching was scriptural, critical, paraphrastical, and consequently instructive. It was also very practical, and sometimes pathetically so at the conclusion.

As

As his preaching was mightily suited to form in men a rational conviction of the truths of religion, and to carry them on to perfection; so his audience, though not numerous, has usually consisted of the more knowing and understanding Christians. And it must be owned, that they do honour to themselves, who discern true merit, and cheerfully encourage an open and steady friend to truth and liberty. And they who receive such an one in the name of Christ, and honor him for his work sake, as bringing with him the doctrine of pure and undefiled religion, especially when under difficulties, are entitled to a like reward with him. So he sayd to his disciples, who is truth itself, and never encouraged delusive hopes, or groundless expectations: *He that* Matt. x.
receiveth you, receiveth me, and he that re- 40. 41.
ceiveth me, receiveth him that sent me. He that receiveth a Prophet in the name of a Prophet, shall have a Prophet's reward.

He ever was extremely cautious of assuming authority in the church of God. It was his common advice to persons arrived at years of discretion, "to judge for themselves, and act according to conviction." Which is very natural for those, who make the Scriptures the rule of their faith,

faith, and have with care and diligence formed their own judgement upon them. Herein, then, as well as in other things already mentioned, he shewed himself a faithful servant of Jesus Christ. He remembered, that *one is our master, even Christ,* and that *all we are brethren.* So did St. Paul: *We preach not ourselves,* says he, *but Christ Jesus the Lord, and ourselves your servants for Jesus sake.* Which is also agreeable to St. Peter's directions to Bishops, that they should not act as *lords over God's heritage, but as ensamples to the flock.* Such he assures us, *when the chief shepherd shall appear, will receive a crown of glorie that fadeth not away.*

Matt.
xxiii. 8.

2 Cor. iv.
5.

1 Pet. v. 3.

As yet I have represented but a part of his usefulnesse. His talents for instructing and emproving the mind were not confined to the pulpit. His conversation also was a great blessing to many. I believe, there are several families of God's people, beside those of his own congregation, where the younger, and perhaps some of the elder branches, are not a little indebted to him for a rational religion, and a well grounded faith in the Gospel.

His religious conferences were oftentimes accompanied with prayer. For as he daily
prayed

prayed in his own familie, so he likewise frequently prayed in the families of his Christian friends and acquaintance.

Such was the strength of his memorie, that this knowledge, though of a vast compasse, was always ready for use. Whereby he was eminently qualified to be communicative. And, whenever he met with an ingenuous temper of mind, and a disposition to attend, he failed not to bring forth out of his rich treasure. There are not a few, both near and afar off, men of good understanding; of different ages and stations in life, who will readily stand up, and acknowledge, that there is no man, from whom they have received more useful hints concerning the important subjects of virtue and religion, than from him.

He has not published so much as might have been expected: however, enough, to shew his sentiments concerning natural and revealed religion, and to justify the character I have given him.

So the Apostles of Christ, and their companions, usually called apostolical men, as an ancient writer † observes, either wrote nothing at all, or but little: (neither the

† Σπουδῆς τῆς περὶ τὸ λογογραφεῖν μικρὰν ποτεμένοι φροντίδα. *Eus. H. E. l. 3. c. 24. p. 94. D.*

the Gospels, nor the Epistles of the New Testament, being of any great length :) Yet they have ever been esteemed the most eminently, and most extensively useful Ministers of Christ's kingdom. They who have received knowledge from him, will communicate it to others, both in public and private, in discourse and writing. Upon the whole, I always esteemed Dr. Hunt as useful a Minister, as any in his time. Which opinion has been as much founded upon the usefulness of his conversation, as of his preaching and writing.

His sentiments in religion appear to be very just, and to deserve an attentive regard.

He was of opinion, " that the facts, " upon which the Christian Religion is " founded, have a stronger proof, than " any facts at such a distance of time: " And that the books, which convey them " down to us, may be proved to be un- " corrupted and authentic with greater " strength than any other writings of equal " antiquity."

" Piety, says he, and extensive virtue, " are final in religion. Principles of truth " are instrumental. What is positive is to " be regarded only as means."

Again:

Again: " The principles of truth, relating to natural or revealed religion, and particularly to the Christian doctrine, are to be considered as instrumental, and designed to bring us to sobriety, righteousness and godliness. And are not available to our perfection and happiness, unless these are produced by them.

The respect due to moral and positive precepts is happily and briefly expressed by him in this manner: " Let || us take care, that we do not raise positive duties above moral, which are of eternal and immutable obligation, and the end of true religion. And yet let us be careful to observe what bears the stamp of divine authority. Let us not insolently make a religion for God, but receive it as he has delivered it to us by reason and revelation."

The design of the ordinance of the Lord's supper has been thus represented by him: " By receiving the sacrament men do not insist themselves in any party: but only in general profess themselves Christians, and thereby declare their resolution to
G " pursue

|| See his Sermon upon Penance, p. 37.

“ pursue steadily religious virtue, as the
 “ last design of the institution of Christ.”

If it should be asked, what is meant by
religious virtue, some other words of his
 will explain it. “ Virtue is doing what
 “ is right, fit, and agreeable to the truth
 “ of things. And it becomes religious
 “ virtue, when practised out of a regard
 “ to God: who, as a perfect moral agent,
 “ must, in consequence, will, that such
 “ creatures as are made capable of it, should
 “ conform to what reason dictates.”

Our friend, whose decease we lament,
 had a wonderful strength of mind. I re-
 member him to have sayd to me some years
 ago, though without vanity, (from which
 no man was more free,) that he believed,
 he could with consideration recollect almost
 all the sermons he had ever preached. This
 has been lately confirmed to me, and more
 distinctly, by a common friend, in these
 very words: “ His judgement was so exact,
 “ that when he had once fixed the sense
 “ of a text, his memorie would retain it
 “ for many years. And he could easily,
 “ and in a very little time, recollect the
 “ method, in which he had treated it, the
 “ inferences he had made, and the whole
 “ sermon.

“ sermon. This was surprising, as he had
“ no notes. And yet I have known him
“ preach a sermon upon half an hour’s re-
“ collection, which he had preached about
“ fourteen years before. And he himself
“ told me, he did not believe he had missed
“ three sentences. This was not a pecu-
“ liar case. But he had fixed his sermons
“ in general in his head. What an un-
“ common strength of judgement and me-
“ morie was this! ”

This great capacity had been cultivated with care and diligence. Accordingly his acquired attainments were proportionable. As much may be easily inferred from what was before sayd of his preparatorie studies. He well understood the several schemes of ancient and modern philosophie. To the very end of his life he continued to read, by way of amusement at least, the celebrated ancient writers, both Greek and Roman, whether Poets, Philosophers, or Historians. These are authors, with which men of the learned professions are generally acquainted. But I presume, I may say, without disparagement to any, that he was a better judge of their beauties and perfections, blemishes and defects, than most

are. He had also read the remains of the ancient Greek Mathematicians, which is an uncommon part of literature. He had a good knowledge of the Civil Law. In early life he was celebrated for skill in the Hebrew language and Rabbinical learning. He was well acquainted with Ecclesiastical Historie, and had read the ancient Christian writers. But the Bible was his principal studie. And the knowledge, in which he most excelled, was the knowledge of the Scriptures. Few men, I believe, can be named in any age, who have equaled him therein.

To this last particular, more especially, I apprehend to be owing the great contempt he had for infidels, commonly called deists; who pretend to condemn revelation, without ever having carefully studied and considered it. And though they are apt to give themselves airs of superior knowledge, he looked upon the whole body of them, as a sort of men, who have only a very superficial knowledge both of Scripture and antiquity. To this ignorance of theirs he in part ascribed their infidelity. For he used to assert, that all antiquity confirms and corroborates revelation. And he

he had a strong perswasion, that the next age would be as remarkable for enthusiasm, as this for infidelity: Forasmuch as those two extremes, he sayd, take turns, and mutually produce, or occasion each other.

If our friend was a man of great capacity, and various learning; yet sincere piety, uncommon meeknesse of temper, and mildnesse of speech and behaviour, most amiable and unaffected modestie, and remarkable inoffensiveness and peaceableness, are as distinguishing parts of his character, as learning and knowledge.

He was a tender husband: as he too was happy in a consort, who by her prudent management of the affairs of the familie afforded him entire liberty to pursue his studies, and discharge the offices of his ministerial function, without distraction.

What care he took to instill the best principles, and impart the most useful knowledge to his children, as their minds gradually opened, their own consciences will bear him witnesse. And it is to be hoped, (which indeed I have no cause to distrust;) that their future behaviour in life will shew, that his paternal care and concern have not been in vain; and that they will prove
every

every way worthie of such constant, familiar instruction and example.

The benevolence of his temper, his sincerity, disinterestednesse, and communicativenesse, rendered him a most desirable and valuable friend.

He sympathised with the afflicted. And though he was a man of strong reason, and had a rightly informed judgement and understanding, he did not deny the use of the passions; which have been placed in us by our creator, and make a part of our constitution.

I have reason to think, that he was liberal to the poor to the utmost of his circumstances, if not beyond them. And he has wished, that men of wealth would sometimes visit the habitations of the poor and sick: supposing, that a near view of their scanty accommodations might soften their temper, and dispose them to afford all the relief that is in their power.

In his later years he has been several times afflicted with severe fits of the stone and gravel, the acute pains of which he bore with exemplarie patience and resignation. And he had behaved likewise with great firmnesse and steadinesse under some
very

very trying afflictions and difficulties, which he met with in the former part of his life.

For about a year before he dyed, there appeared in him a visible decay. And he seemed to feel it himself. For his prayers and conversation turned much upon his approaching change. He would also lament, that he could be useful no longer, and was afraid of outliving his usefulness. But when he spake of death, it was with great calmness and composure of mind. And he declared, *he was more afraid of the pain of dying, than of the consequences of death.* However in that he was greatly favored. For about a month before his death, he seemed more brisk and cheerful, than he had been for some time. And his friends hoped, they might have enjoyed him longer. But as he was walking a little way into the countrey, to see a friend, he had an unhappy fall, which bruised his leg. No danger was apprehended at first. But on the fourth day it threw him into a fever, the place mortified, and the mortification brought on a lethargie. All proper means were used, but in vain. When his friends roused him, he answered very sensibly:

bly: but soon fell into his dozing again, from which he never awaked. For on Wednesday morning, a little after nine of the clock, the fifth of this month, without either sigh, or groan, or the least struggling, he in the most easie and composed manner breathed his last. An affectionate friend, who stood by his bed-side, tells me: " Though he never could bear to see
" any one dye before, yet he saw nothing
" formidable, or to give him any uneasiness,
" except that he was losing his dear
" and faithful friend."

Such has been the life, and such the death of our honored friend. His life has been a course of laborious service in the church of God, and an example of uniform, stedfast, growing virtue. And his end has been peace. If we copy his example, and observe the rules of life, faithfully taught, and earnestly inculcated by him, we may hope to meet him again in a state of perfection and happiness. With these, and such like thoughts and considerations, let us comfort ourselves, and others, who sympathise with us, and mingle their tears with ours; being affected with

with the losse, which both we and they have sustained.

4. Lastly, " This subject is confirming and animating, as well as comforting."

In our Father's house are many mansions. There are regions of light and immortality. There is a world, wherein dwells righteousness: where intelligent beings are admitted to the sublimest entertainments: where there is no death, nor pain, and where all sorrow and sighing are fled away. Forasmuch as such a joy is set before us, let us lay aside every weight, and perform the services now lying before us with fidelity and diligence.

We have had a new testimonie to the truth of religion. Our deceased friend was an *Israelite indeed, in whom was no guile.* Of his sincerity there were many undeniable proofs, and it was lyable to no suspicions. He had as good reason, as any, to know, whether virtue has a real excellence, and whether it be recommended by religion, or be the will of God: whether it has any delights and comforts here, and may expect a reward hereafter. He has spoken and acted, as if these things were

H

true

true and certain. And, if they were not so, he would have told us.

Let us improve this thought for our establishment. Let us reckon ourselves obliged to weigh maturely, and recollect frequently, what we have heard from him upon these important points, whether in public or private. Far be it, that any of the stated hearers, near relatives, or intimate friends of this excellent man, and faithful servant of God, should be so far misled by the temptations of the times, as ever to become infidels in opinion, or libertins in practise. I rather hope and believe, that remembering how he taught, and how he walked; and mindful of other helps, still afforded them; nor forsaking the assemblies of divine worship, as is the manner of some; but by an open profession of religion animating and confirming each other; and joyning with a love of liberty a hearty zeal for true piety; they will withstand the snares of an evil world, and maintain their integrity to the end of life: and so be to him a crown of glorie, and rejoyce with him in the day of the Lord.

Heb. x.
23—25.

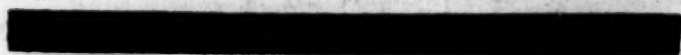
Finally,

for the Reverend Dr. HUNT.

51

Finally, my beloved brethren, let us be ^{1 Cor. xv.}
stedfast, unmovable, always abounding in the ^{58.}
work of the Lord: forasmuch as we know,
that our labour shall not be in vain in the
Lord.

T H E E N D.



B O O K S

BOOKS published by the late Reverend
Dr. HUNT.

1. A SERMON, preached before the Societies
for the Reformation of Manners, at Salters-
Hall. 1716.

2. A Sermon, occasioned by the Death of the late
Rev. Mr. Joseph Maisters, preached April 21. 1717.

3. A Sermon, occasioned by the Death of Mr.
Tho. Hollis, preached Sep. 14. 1718.

4. A Sermon on Occasion of the Death of Grey
Neville Esq. preached May 5. 1723.

5. A Sermon, occasioned by the Death of Mr.
Samuel Hollis, preached May 24. 1724.

6. A Sermon, occasioned by the Death of Mrs.
Hannah Hollis, preached Dec. 20. 1724.

7. A Sermon, preached to the Society of the Lord's-
day Morning Lecture Aug. 2. 1725. at Little St.
Hellens, upon Occasion of King George's Accession
to the Throne.

8. Mutual Love recommended upon Christian Prin-
ciples. 1728.

9. A Sermon, occasioned by the Death of Tho.
Hollis Esq. 1730.

10. A Sermon, occasioned by the Death of the
late Rev. John Kinch. L. L. D. preached April 11.
1731.

11. An Essay towards explaining the History and
Revelations of Scripture in their several Periods. Part. I.
To which is annexed a Dissertation on the Fall of
Man. 1734.

12. The Sources of corrupting both natural and
revealed Religion exemplified in the Romish Doctrine
of Penance and Pilgrimages: A Sermon, preached
at Salters-Hall, Feb. 29. 1734-5.

13. A Sermon, occasioned by the Death of John
Hollis Esq. 1736.